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ROSICRUCIAN DIGEST

1958
JULY

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Seven Steps
to Wisdom

Success may be
induced.

▽ △ ▽

There is No
Infant Mind

Some revealing
observations.

▽ △ ▽

Superstitions,
Old and New

Impulses versus
common sense.

▽ △ ▽

Featuring:

- Mysticism
- Science
- The Arts

▽ △ ▽

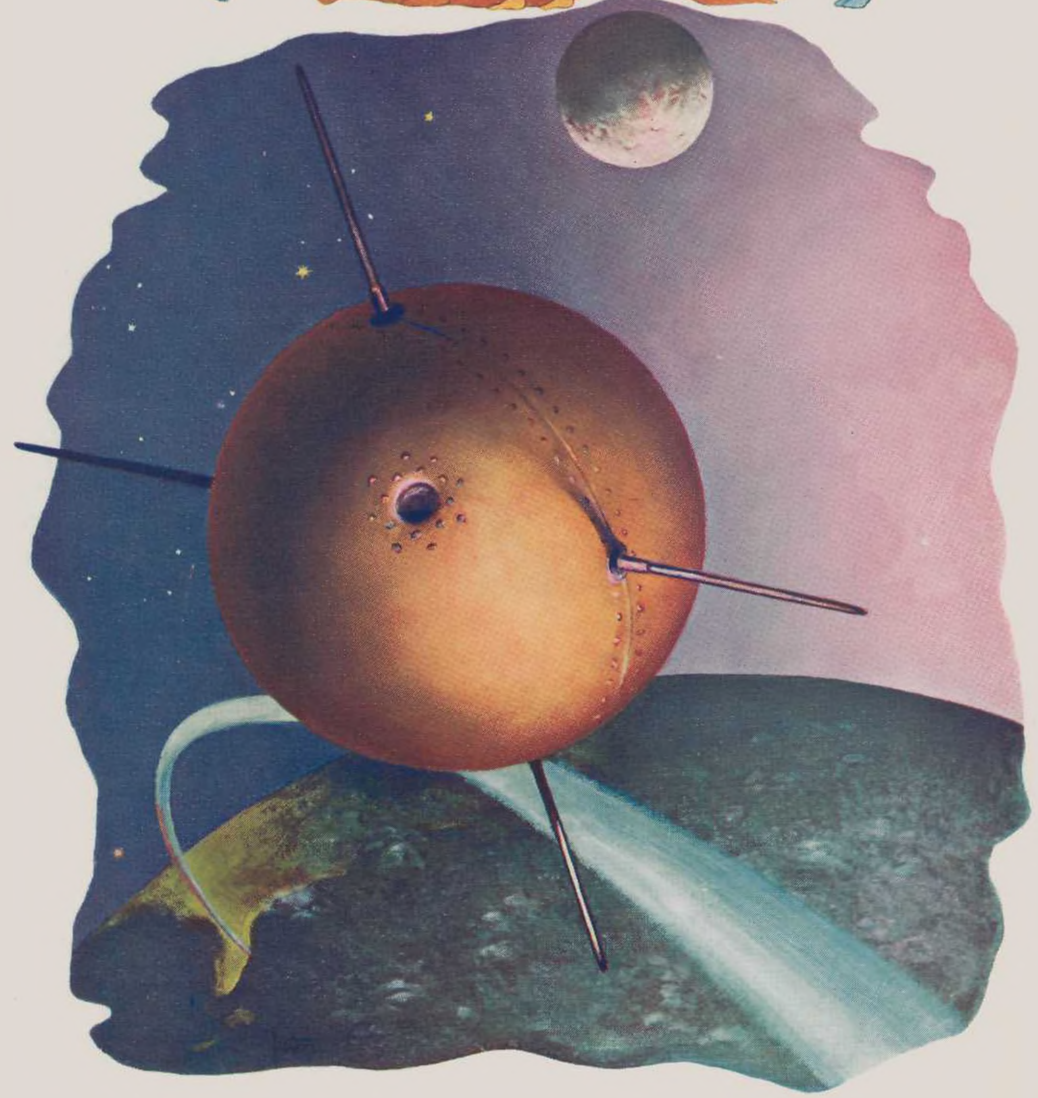
Next Month:

Spiritual
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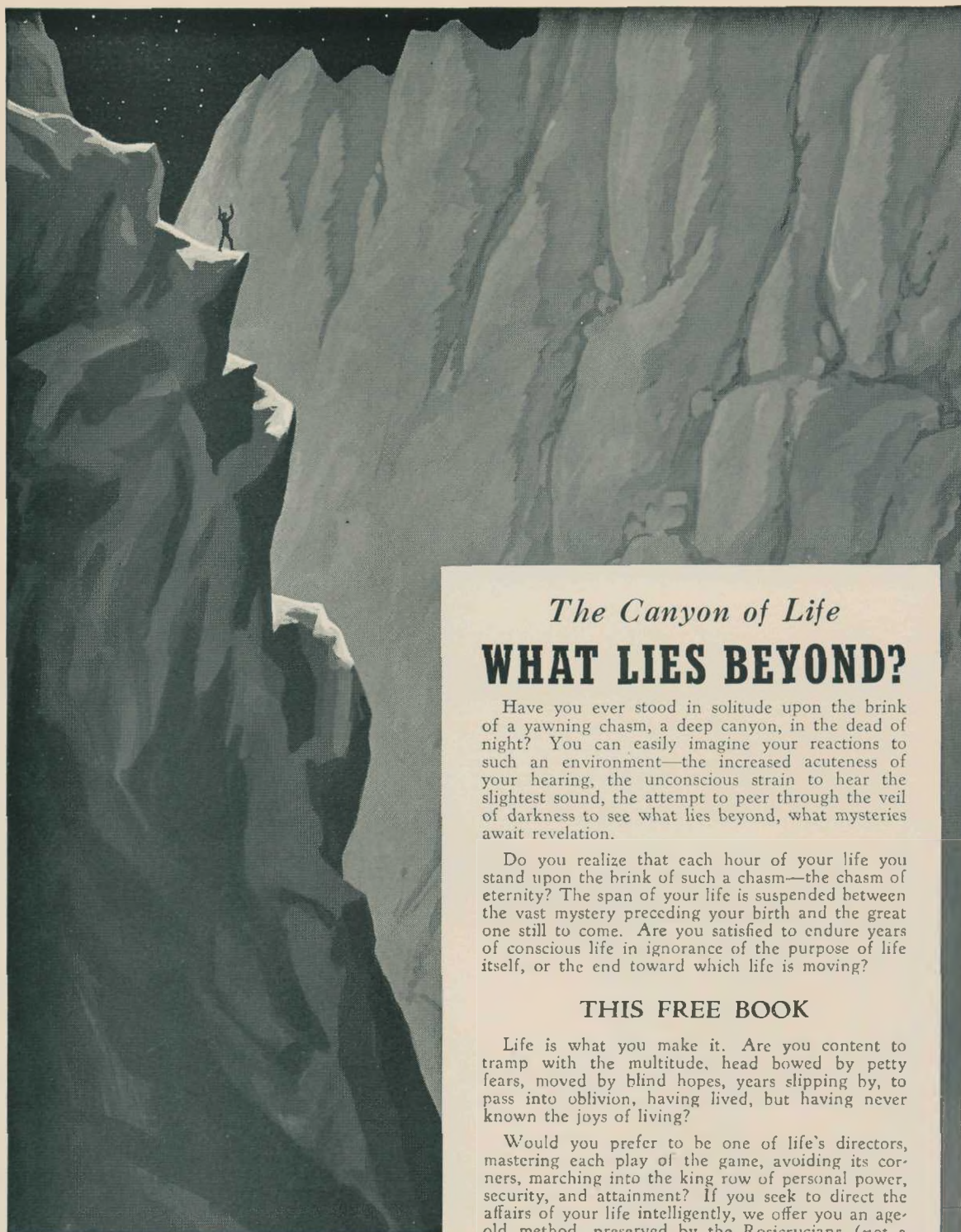
ROSICRUCIAN SUPPLY BUREAU
San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



DR. H. SPENCER LEWIS

August the 2nd is the anniversary of the transition of the late Rosicrucian Imperator, Dr. H. Spencer Lewis, which occurred in 1939. He founded the second cycle of the Rosicrucian Order (AMORC) in America which has since spread its influence throughout the world. On Saturday August 2, the brief, annual ceremony in respect to his memory will be held at Rosicrucian Park. For details, see page 249.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH YOUR PHILOSOPHY IS SHOWING

By THE IMPERATOR



LIFE is to live! Exact the utmost from every conscious minute. In substance these thoughts, if not the exact phrase, are becoming very common today. Many young people—and those of middle age as well—are disinclined to show a speculative interest in any idealistic purpose of life. To the query, "Why is man here and what is the ultimate aim of human existence?" they shrug their shoulders in an attitude of disinterest. Any attempt to engage them in a discussion on subjects of a formal philosophy or metaphysical nature will elicit from such persons the frank reply that philosophy does not interest them.

The more unreserved individual, who expresses his dislike for philosophy, will reply that he wants to enjoy life, that he wants to find pleasure wherever he can and, therefore, does not wish to acquire any philosophical views. He implies or says directly that philosophy is not for him. He makes philosophy a restrictive system of study. To him it consists of certain limited subjects only. It is obviously presumed that if one does not indulge in such particular teachings, he is then freed from, or at least outside of, the influence of philosophy.

The whole presumption on the part of such individuals today is that philosophy is only a formalized subject. They think of it as consisting of the organized thoughts, the particular concepts, of certain thinkers only. Consequently, if the specific ideas of those thinkers do not appeal, if they seem

uninteresting or unapplicable to one's way of life, such individuals then think of themselves as being disinclined toward philosophy.

To reject the particular ideas of a field of thought does not, however, exclude one from the far-reaching effects of that field of inquiry upon his life. There are millions of persons, for analogy, who do not even know the difference between the art terms of *abstract* and *representative*. They are unfamiliar with the divisions of art and the leading opposing schools. Formal art, its classifications and techniques, may have little or no interest for them. They may never have attended an art lecture or visited an art gallery. Yet such persons cannot escape the aesthetic influences of art upon their lives.

Visual beauty, the symmetry of line and nuances of color do bring a response within the individual. Women who profess no interest in art do select particular colors for their draperies. The man of the house prefers a certain style of design for his automobile. He can readily tell you why he desires this shaped fender or contour of body rather than another.

All such characteristics or preferences are aesthetic. They stem from an inherent sense of physical beauty which each individual expresses to some degree. Art, in which the individual professes no interest, is founded upon these aesthetic qualities of the human being. It is not art that such a person dislikes but rather certain expositions of it. Unfortunately, he condemns all systems and techniques of art because of his limited contact with a few unappealing ones. Suppose one were to declare that

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he cared nothing for music because he found "rock 'n roll" offensive and disturbing to him. We would know that, psychologically, the individual could not actually be unresponsive to all aspects of music—of organized sound. The natural quality of the auditory sense is such that certain different combinations of sounds bring about an emotional and rhythmic response in every individual and impress him with pleasing sensations.

Our conscious actions, those which are specifically determined by us, as our course of living, constitute our *personal philosophy*. We may not be able to express it or define our desires or reasons for acting as we do. We may just have the urge or inclination to act and live in a particular manner. We may find, for example, that the indulging in sensuous pleasures is our greatest satisfaction in life. Eating, drinking, dancing, pursuing every avenue of gratification of one's senses as opportunity affords, may be one's dominant interest in mortal existence. But is such an individual's manner of living and his manifest objective in life remotely removed from philosophy? Has he then actually no interest in philosophy and, in fact, no personal philosophy as he may believe?

The Chosen Behavior

To the individual's amazement, he would learn that in his behavior he is actually subscribing to a definite system of philosophy. He is, in fact, what is philosophically described as a *hedonist*. Let us go back about 2500 years or to approximately 500 B.C. A Greek philosopher, Aristippus, was the principal exponent of a school of philosophy known as the Cyrenaics. It was so called after Cyrene, the place in which Aristippus resided. He expounded that the wise man will take pleasure as it comes and make it his objective in life. Xenophon has Aristippus say to Socrates: ". . . but for myself I beg to be enrolled amongst those who wish to spend their days as easily and pleasantly as possible."

The sensuous today are motivated by similar impulses that have moved men for centuries. The modern hedonist, the hypothetical person to whom we have made reference, may not be able

to define his behavior. He may not be able to formulate it into an ideal or expound it intellectually, but his philosophy shows in his conformity to those acts which philosophers expounded centuries before his time.

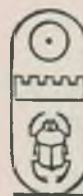
Let us take the individual who ridicules philosophy and asks, "Why postulate noble declarations, resort to involved dialectics and attempted analyses of the experiences of life? All these things are just a matter of the mind of the individual."

Then there is the one who says, for further example, "Philosophy cannot govern my life for I have no definite certainty about anything, and I am not sure that others do either." Unknowingly, he is discoursing upon the doctrines of a philosophy that preceded him by twenty centuries. His very words echo statements attributed to Pyrrho, the Skeptic. Pyrrho is related to have said: "We determine nothing; we are *not* determining even that. We admit the apparent fact without admitting that it really is what it appears to be. We also perceive that fire burns; as to whether it is its nature to burn, we suspend our judgment. We see that a man moves, and that he perishes; how it happens we do not know. We merely object to accepting the unknown substance behind phenomena."

Then, there is today the one who assumes a pessimism toward life. He believes that all living is futile, that knowledge is laborious, and that to show happiness or any emotion discloses a weakness in the individual. He conceives any philosophical study as being an attempt to placate man, to cause life to assume an unreal nature. Philosophy, he contends, is a pastime for fools.

All those who speak thus today would need only to attire themselves in the ancient Greek himation which garment would then be as suitable to the Stoics of ancient Athens as would the present-day words. For Seneca said, "What is pleasure for which men fight and die? Transitory, tiresome, sickly, it scarce outlives the telling of it."

As for enduring life when it gets too burdensome, Epictetus said: "The house is smoky and I quit. The door is open; be not more timid than little children



but, as they say when the thing does not please them, 'I will play no longer,' so do you, when things seem to you of such a kind, say, 'I will no longer play,' and be gone. . . ."

There is no attitude in life which you can assume, no course of conduct, no relationship to others or society, that is not a philosophy. Your philosophy shows in your living and in your expression of thought. Since, by your life, you have *chosen* a philosophy, a value that you place upon your existence, why not learn of it more fully? Turn to the history of philosophy and find out how great minds preceding you have, even more clearly, perhaps, formulated what you hold to be the function of your personal existence. If

what you do you believe to be the good, or feel it to be, then gain from others every experience and thought that may heighten such good. There is also the possibility that you may profit from their lives without the pitfalls which they encountered.

Time often tempered the earliest conceptions of the philosophers. Reality often ran counter to what men extolled as truth in their youth. Many found their thoughts later to be tempered with the bitterness of suffering. Men have trod your way of life long before. Learn whether it is worth your while to follow in their steps. Yes, your *philosophy shows*, whether you make the effort to know its content and worth or not.



Color and You

By CARLYN WARNER, F.R.C.



COLORS can change one's moods, desires, and dreams. Since knowledge is power, the proper use of color can give health, happiness, and success. Colors should be carefully chosen in decorating one's home because every

family has a variety of personalities with differing sensitivities. The color one person likes may not be pleasing to another. Also, it seems that men are not so sensitive to color vibrations as are women.

Red is an active, aggressive color; it gives strength, warmth, and cheer. It is the color of life, of warm rich blood, of healthy cheeks and lips, of health-giving fruits. It is also known as the color of courage, mercy, and valor.

Red paint is often used on barns, houses, schools, and boxcars because it stays on longer and can be seen farther. Being brilliant, it is excellent for signals, fire engines, and stop-signs; it shows up readily and can be easily seen where there might be danger. Red

paint has the peculiar characteristic, when painted over by another color, of being able to "work through" the top color. The reason for this is that it is a strong color and seeks the light. Red is used extensively in children's toys. A child will reach for a red object first because it is a bright and pleasing color and vibrates to his eyes more easily.

As red mixes with the White Light of the Absolute, it becomes the more tender and beautiful rose pink of human love, with warm feelings toward mankind at large, which we call "looking at the world through rose-colored glasses." As it embraces the White Light more fully, it becomes the light pink of all-enfolding mother love, or the warm love of devotion or adoration.

However, just as in all other manifestations, colors have their opposite characteristics as well. The farther away from the spiritual a color gets, the darker it becomes, so when red is of a dark, muddy shade it is the color of baser emotions such as lust, sensuousness, murder, hate, envy, and war.

Modern physicians use color therapy,

realizing that color can change the vibrations of the human body, can increase the vitamin and mineral content, change the blood count, purify and heal. Red can be used as therapy in cases of poor circulation, constipation, weakness, sluggishness, or congestion. Red is the health aura and may be seen around a sleeping body when the consciousness is gone, or traveling.

Orange is the next strongest color. It is the color of the sun, which is the masculine or positive orb of light. The driving, masculine power of the sun blends with the peaceful, receptive passiveness of the feminine rays of the moon during the Vernal Equinox, when they are closer together than at any other time of the year. This union of opposite lights brings forth all that glorious wonder we know as spring.

When mixed with gross vibrations, orange becomes a dark, muddy brown which depicts the emotions of greed, miserliness, and acquisition without reason.

Moving toward the White Light, we have the bright orange of mental power, or the desire to acquire mastery of mind to use for purely scientific or business reasons. When Yogis have attained self-mastery and mental power, they don the orange turban.

Advancing farther toward the spiritual, orange becomes the beautiful yellow of universal love, or the unselfish love of serving others, which is attested by artists as shining forth in the auras and halos of saints and avatars. Kings were crowned with gold, it being the masculine color and metal for purity and power, symbolized by the sun, or Ra, as expressed in Egypt. Silver, the feminine metal, is expressed by the moon, which is the feminine or mother orb, affecting those under its soft light with restfulness and romance.

Orange can be used as therapy for weakness, sluggishness, torpid liver and gall bladder conditions, and for growths and congestions, or mental depression. Orange is a vivid, arousing color, and should be used sparingly as wearing apparel. It is not a restful color for interior decorating, but both orange and yellow are used successfully outdoors, predominantly for awnings and porch and lawn furniture.

Yellow can be worn next to the skin

as night wear; yellow blankets and coverlets can be used to instill pleasing vibrations.

Dark green indicates low forms of envy, jealousy, and selfishness; brighter green, falsehood and deception; and, as it ascends the scale, diplomacy, and those obvious efforts of polite society—*graciousness* and *tact*.

The medium shades of green attract money and success. The lighter, more restful shades can be used for therapy in high blood pressure, in nerve conditions, rapid heartbeat, and fevers. Green is excellent for interior decorating generally, especially for rooms of western or southern exposure.

Dark blue symbolizes religion, but the religion of superstition and prejudice, persecution and tyranny. As it lightens, it becomes faith, devotion and purity, and is symbolized by the color worn by the Virgin Mary as Our Lady of Fatima. Blue is a quiet, peace-producing color and is extensively used in therapy to induce sleep and restfulness.

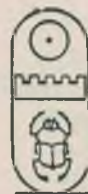
Violet is the color of mysticism. In its darker shades, it becomes the color of the black magician. At the other end of the scale is the spiritual blue-violet which extends in the aura of higher souls, as evidenced by a Master.

In olden days, kings were considered divine, and purple was chosen for their robes. It was a crime punishable by death for anyone else to wear the purple of royalty. Blinded slaves lived and died on the treadmill, stamping out the purple coloring from shrimplike buds, to make dye for the royal robes.

Violet is used in therapy as a nerve tonic by letting the violet light shine over the head and shoulders during sleep. This color is beneficial in cases of hysteria and mental disorders, as well as in neuritis, bursitis, and neuralgia, or other inflammations of the nerves.

We speak of having the "blues," but actually we have the "grays." Those who can see the colors of the aura note that the aura of a depressed person is a dismal gray.

Black is called a no-color because it is the absence of light. It is a depressing; black clothing causes poor circulation, pensiveness and sober feelings where there should be joy. Black is a contracting color, much favored by



stout people because it gives the impression of slimness. It lets in heat waves, while white shuts out the burning rays; therefore, white is worn in tropical countries and climates.

White, the color of purity and virtue, was chosen for weddings, baby garments, graveclothes, and the robes of saints. The members of the Essene Brotherhood, to which Jesus belonged, were known by their white robes.

Planets also have their distinct colors. Mars is a mottled red; therefore, we call it the planet of war. Venus, being pink, is called the planet of love. Uranus, the symbol for science and world enlightenment, is a dazzling white; the moon, yellow; the sun, orange; and so on.

Ancient mystics studied the planets, their colors and the colors of the days of the week, and used them to advantage, watching the prevailing colors and forecasting by them.

Miracles of color are everywhere around us. In the far North, the Aurora Borealis, or Northern Lights, are caused by the magnetism of the earth's poles. It is said that Eskimos let these lights play over them, obtaining an exhilaration of mind and body which almost causes intoxication for a time. Some say there is healing in these vibrations of lights—that this is the Christ vibration spreading over the earth. In closely settled areas, the vibrations of color are dissipated and lost to our sight and senses.

More common, yet no less inspiring, is the formation of the familiar rainbow, the beautiful colored arc extending across the heavens after a storm. But we need look no farther than our own doorstep for the most awe-inspiring of all blending of colors, for who has not thrilled to the birth of a new day, or the familiar yet ever new glory of a sunset?



COSMIC CONSCIOUSNESS

The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the ROSICRUCIAN SUPPLY BUREAU for \$5.50 (£2/-/- sterling), postpaid.

POSTAGE RATES IN THE UNITED STATES

We wish to call the attention of members, residing in the United States and its Possessions, to the increase of first-class postage effective August 1. Will you please determine the amount of postage needed on your letters directed to Rosicrucian Park. First-class mail will require four cents for each ounce, and air mail seven cents for each ounce, effective August 1. By ascertaining the proper amount of postage for each letter, you will save yourself and us delays and inconvenience.

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In Memoriam

THE prophetic vision of man is not always revealed in his words, spoken or written. Many men whom the world has never acclaimed as prophets have proved themselves to be so. Their power of prognostication consisted in causing the present to shape the pattern of the future. In their mind's eye they could see the tenuous lines of their endeavors reaching into the amorphous future. What they set into motion would, by accretion, draw to itself elements that would become a definite future reality. In actuality, they were not really perceiving the future as an established thing. Rather, they were forging a chain from which the future could not escape becoming a definite link.

The late Emperor, Dr. H. Spencer Lewis, was such a man. His creative ability was cumulative in its efficacy; his plans were so laid that like a rushing mountain stream, they gouged their own channel. It is one thing to create something which figuratively remains immobile after it leaves the consciousness of its creator. It is yet another to give existence to something which subsequently becomes self-generating, perpetuating the thought of its creator.

Today, the many "new" ventures upon which AMORC embarks are, in fact, but transformations or continuations of basic plans laid by Dr. Lewis several decades ago. Much of what AMORC does today, though modern and apparently original in function and dress, is but an unavoidable development of the earlier vision of Dr. Lewis. These thoughts are impressed upon us as we approach the anniversary of his transition which occurred Wednesday, August 2, 1939.

In accordance with an honored custom on each anniversary of his transition, a simple ceremony is held in the Egyptian Shrine in Rosicrucian Park. It is beneath a triangle in this Shrine that his earthly remains were placed, at his request. On the occasion of this ceremony, Supreme and Grand Lodge officers and a number of members gather at the exact hour for the simple ritual and the *one minute* of meditation. The exact time is 3:15 p.m. (4:15 p.m., Pacific Daylight Saving Time), Saturday, August 2. All members everywhere are asked, if it is convenient, to join in this one minute of silent tribute to Dr. Lewis' memory. Mark the date and time on your calendar now.

All Rosicrucian offices and buildings will be closed on that day, as is the custom.





Islam, the All-Inclusive

By DR. MUBAREK ALI KHAN

Editor, *American Islamic Review*; Secretary-General, Muslim League of America, Inc.



WHEN doubting people asked the Prophet Mohammed for miracles, he pointed to the wonders of creation, the stars moving in their orbits, the recurring seasons, saying—"Are these works not proof enough?"

Islamic philosophy shares with mystics throughout the world the fundamental belief that God is everywhere. God is with man; God is with animals—in forests, in grass, in mountains, oceans, in everything; nothing is apart from God; God is reality.

Mohammed was born in 570 A.D., and Moslem calendars are dated from the Hegira, Arabic year of the flight from Mecca, 620 A.D., so that the year 1958 A.D. corresponds to the Islamic year 1377.

Not satisfied with the existing pagan religion of his people, nor with the social, economic, and political conditions under which they lived, Mohammed pondered deeply upon these vital matters. Until the age of forty he was a shepherd and merchant. During his journeys as a trader he became acquainted with the philosophies of Judaism and Christianity.

In 610 A.D., in the lunar month of Ramadan (the ninth month of the Moslem year) in a cave in the hills of Hira, Mohammed saw the vision of an angel and was inspired with the first sentences of the Holy Koran—to the effect that: Knowledge will show man that he was created by a great power which

is God. All men are created in the same way by the same power. Knowledge will raise man to a position of equality with other men.

Mohammed did not call himself the founder of Islam because Islam, being the message of God, has, in the teachings of Mohammed, existed since God revealed himself to men, through the line of great men who were the prophets, avatars, and teachers.

Mohammed declared himself to be a prophet who furthered the missions of earlier prophets. Islam not only recognizes Judaism, but takes the concept of the Unity of God as revealed to Moses. The Koran enumerates the Hebrew prophets and considers Abraham to be the first Moslem. Islam considers Jesus Christ as the "Spirit of God." Moslems believe in the immaculate conception of the Virgin Mary. To Moslems, Islam completes Christianity, as Christianity did Judaism.

The Holy Koran is the divine message which Mohammed was inspired to deliver to mankind. Since Moslems believe that the messages of God as revealed to great thinkers throughout the ages, in different lands and in different languages, are the truth, these verities must be the same in all religions.

The Koran was memorized by a group of "secretaries" of Mohammed, as it was recited, and was gathered shortly thereafter in book form. The text has been kept intact for the past 1300 years.

As the Koran establishes the relationship between man and man, as well as

between man and God, it is the source of Moslem Law. The Koran and the examples and rulings of Mohammed (called the Sunna) govern the daily life of the Moslem community.

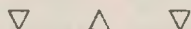
Within a few hundred years after Mohammed's death, Islam spread like wild fire throughout Arabia, across North Africa, into Spain, into South-eastern Europe, and across Asia as far as the Philippines. Because of its simplicity, its adaptability, its high, yet attainable standards, its respect for the dignity of man, its emphasis on social justice and individual liberty, its stress upon fraternity, equality and justice, and because of its accent on the role of the intellect in life, and its respect for knowledge, Islam was adopted by millions of men and women, in all walks of life, of diverse races and nationalities.

In summary, therefore, it can well be said that Islam is not only a religion—a theology—but a way of life—adapt-

table to changing circumstances, and, as its name implies, to the Will of God. The basic principles of Islam, as preached by the Prophet Mohammed, are the unity of God and the unity and brotherhood of the human race. In Islam every human being is created free—endowed with the right to regulate his life and property to the best of his judgment. The most sacred Moslem ideal is to serve God through serving one's fellow men.

The basic religious duties of Moslems everywhere are (1) prayer, (2) charity, (3) fasting, (4) cleanliness, and (5) a pilgrimage to Mecca, if possible.

Without a doubt, Mohammed, by his works and teachings, has added much to the thinking of the World. He has left a definite and lasting impression upon man's universal or over-all consciousness of the Cosmic Law—and most particularly he has stressed the Oneness or Unity of all Life.



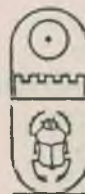
DECALCOMANIA TRANSFERS

In answer to hundreds of requests, the Rosicrucian Supply Bureau now has available distinctive red-and-gold decals patterned after the smaller Rosicrucian seal. Size, approximately 3 inches in diameter. Quickly and securely applied to the inside or outside of your car window, bumper, luggage, house window, or on other smooth surfaces. They neatly and adequately identify you as a Rosicrucian wherever they are seen. When ordering, ask for the Rosicrucian Decals. Price postpaid, 25 cents each (1/9 sterling), or 5 for \$1.00 (7/- sterling).

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The Talmud speaks of the profound astronomical learning of Samuel the Babylonian, who made a special study of the moon. He is the one who asserted that he was as well acquainted with the paths of the heavenly bodies as with the streets of Nehardea; but he was wholly unable to explain the nature of comets. "We know only by tradition," he added, "that the comets do not cross Orion, else they would shatter the world, and if they appear to cross it, it is the light they cast that traverses the constellation, not they themselves."

—From *The Talmud* by Arsène Darmesteter, p. 36,
translated from the French by Henrietta Szold



There Is No Infant Mind

By FRANCES VEJTASA, F.R.C.

THE human body, not the mind, is the visible perennial infant. The soulful self upon acquiring a new body cannot identify itself by worldly speech—at least not at this stage of human evolution. Its language is the wordless intuitive one. As the density of the earth world closes in and blocks the newly inborn faculties, the child gradually loses its silent communication, which is of the nature of the universal mind. In time the environmental language is learned; articulated words, symbols of impressions, are projected impulsively or responsively into the outer world.

With the inner awareness prompting his mission, the infant practices minute observation and intent interest in the objects of the world about him, in his effort to integrate the propelling mental self into the form of matter acquired as his birthright. The body is the tool by means of which he may learn to control and then master his adventure into the earth life.

In modern times we have arrived at some understanding of the various rates of expression of the fourth dimension, the creative dimension. It should not now be difficult to comprehend that the nonphysical soulful self accepts at its birth a lower consciousness of awareness. But the slower rate of frequency natural to earth-living has not the power to impede permanently the potential higher consciousness. For this reason, if no other, God the Invisible is closer to childhood. His language is intuitive and always ready to express through its affinity, the undying spiritual phase of earth life which serves in matter as the redeeming quality. We of the earth mentally interpret the slowed-down



frequency as a separation from God, the All-Wisdom—food is not immediate, and slow footsteps register themselves as space in time.

This extension into matter is unacceptable as a temporal manifestation, an illusion, until one day the individual in his self-exploration touches the invisible, deathless motivator behind matter, the fourth di-

mension of his known self. It is here then that the spiritual explorer listens for wisdom. Here speaks the inner child that ages ago experienced his first birth into the physical world. In our child life, or middle life, or even within our aged exterior, lives this deathless youth.

He who seeks to find the spiritual mentality in the infant seeks God in man. He who finds in the adult the objectified infant mentality that is not of the spiritual discovers the root of conflict in today's man. To emancipate himself, the human being must correct his spiritual recession—the matured mind can return to, and evaluate, its childhood immaterial possessions. Self-knowledge is the guide to self-attainment.

The God-starved infant, the bambino of ancient literature, residing within every adult awaits to be freed. The emancipator is the outer personality of the adult himself—now searching inwardly for the infant, his soulful self.

The infant's need from birth, as he fits himself into his progressing toward adulthood, is that he be taught to recognize, and be allowed to retain, his key to spiritual freedom—by way of love and memory, the double attraction between him and his Maker. This responsibility rests upon the world of

adults; for such duty, demanded by the New Age, many are now hoping to qualify.

Mind is immortal; therefore, should it seem strange that a newly arrived one (an infant) may draw guidance from the All-Wisdom? Before you or I individually were, mind was. The process of coming into adulthood, the manner in which it generally takes place, causes the child to lose its immediate communion with the soulful source.

In the present stages of evolution, the objective or outer phase of living takes over too completely. For this limited knowledge, the brain is the base or center. Neglect of extrasensory perceptions has led to ages of spiritual retardation. Only the objective intellect has prospered and that not adequately because the inner self of greater inspiration has been kept submerged. The time for re-discovery is the present—through effort and desire.

The vibrational nature of the physical body is too slow to act as an affinity, as a receiver, for the full expression of the soul which incarnates therein. Therefore, no one in this physical world adequately represents his true self. The day is coming, however, when finer, more highly purified, physical bodies will emerge from the present pattern. The incoming soulful personalities, the children of the New Age, will then have an opportunity to express more of the Godliness which is rightfully theirs. The equality and the nobility of men will then more easily rise to the worldly view, to prominence.

To aid this revelation is to attain true knowledge. There is hope for greater progress through today's interest in various extrasensory phenomena and in the progress of science as it penetrates into the intangible.

Centuries ago teachers penetrating into truth recognized the soul within the phenomenon of light. The modern Einstein mathematically placed *light* into a comprehensible equation of energy, thus paralleling modern scientific knowledge with ancient mystical knowledge. The invisible universe mirrors itself in the visible. The ageless soulful mind awaits the human will to set the stage for Godlike expression.

If allowed to evolve soulfully, the infant physical bodies, the earth-world

vehicles, will become properly conditioned by the mind of the soul, which has *accepted* for its use this physical process in the spiritual progress of human evolution.

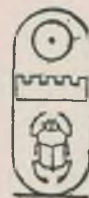
The spiritual adult speaks through the child, but unfortunately Mommy or Daddy seldom hears. They have failed to retain those listening powers beyond the physical. A few minutes of friendly conversation with the child, preferably at bedtime, helps to assist parents to a companionable understanding of the inner child—the universal expression of child life. May not our modern “baby-sitting” hold unexpected potentialities for adult observation?

Many an infant is not fortunate enough to be able to put into speech what he feels, but not-too-busy parents could detect from the child's manner and facial expression that something is needed. Occasionally a child is able to form words and a parent is able to listen:

Such was the case of the three-and-a-half-year-old girl who solved the problem called by adults “child jealousy.” The arrival of a new brother unbalanced her routine of living. Her solution was expressed in this announcement to her mother: “You are two mamas. You are my mama, and your breast is little brother's mama.”

This analysis was inspired while she was watching the baby nursing. It may be better explained by the little girl's conscious association with the time when to her the mother's breast meant her all—comfort and hunger satisfaction. Now seeing herself in perspective, she secured her own release or emancipation. In other words, her own consciousness had evolved to a higher plane, and she was now speaking from there, viewing her little brother, as occupying the place of her own recent past, and seeing herself and her mother in a different relationship—and correctly so.

Another recorded story is that concerning a three-and-a-half-year-old boy, suffering from an undiagnosed case of muscular dystrophy, muscle starvation. Having reached the point of disability wherein he began to stumble and turn his ankles, he one day found words to announce to his mother: “Mommy, I been talking to my ankles but they



don't hear me." The dead nerves were no longer receptive to the motivating force, the God power, of his being. Could any learned physician have stated it better! In this case, the mother listened and took this bit of wisdom to a psychologist for *his* enlightenment.

No doubt, the greatest book that could ever be written on child psychology would be one of collected bits of wisdom from the mouths of children themselves. In the case of this little boy, the astonishing thing is that he was able to put his problem into words. (Speaking from the memory of my own childhood, I know that often in trying moments words did not come easily.)

If one is observant, many evidences of self-help in children can be recognized. A little boy carrying water in his sandpail stops to watch a bonfire in a neighbor's back yard. He stands fascinated by the flames, the warmth, the crackling. A spark flies up and falls inside the cuff of one leg of his pants. A moment or two and the boy glances down. The spark has burned a hole in his pants' leg and is making progress. Surprised and frightened, he wants to run to Mother, but an idea detains him. The little pail of water which he holds in his hand has arrested his glance. He pours water on the fire—the fire dies out.

Trembling, Stanley hurries home to tell his mother. The little pail, the wet trouser leg, the hole in the fabric, verify his story. Suffering from emotional disintegration, shock and fright, the four-year-old asks to be put to bed—the bed means security, rest, the regaining of self-composure. Twice, this child had solved his problem: he knew what to do with the fire, and he knew what to do to regain his equilibrium.

No, I didn't make up this story—it actually happened. There are many of them. Just for emphasis here is one more.

Two brothers were playing by throwing sticks into a duck pond—several feet deep. In reaching over to retrieve one floating stick, the two-year-old fell in and would have drowned had it not been for the quick action of the older boy in grabbing the sinking coat-tail. The soaked and shivering little one was

then taken home and ushered indoors for drying. Cold too and shivering, the five-year-old hero, fearing disapproval, went into hiding.

Of course, there are many instances when children fail to solve their own problems. We adults in charge could make it a duty to discover why. Is guidance inadequate? Or does the child operate on a lower level of consciousness? How much of this is a necessity of evolution?

Teachers learn that the task of discipline is simplified when a child is permitted to assist in analyzing problems involving himself, and also when he is invited to help pass upon the matter of his own discipline. Emotions between adult and child do not clash here; such relationship carries in itself an inexplicable compensation.

Both the adult and the youngster can learn through confidential discussions. A ten-year-old boy considered going to the movies a choice recreation. He confided to an adult that he learned at school from a magazine as to which movies are not good. "I like movies so much that I go anyway. I can't make myself stay at home Saturday nights," Willard frankly related.

"You mean that you like the movies which the magazine says are not good?" inquired the curious adult.

"Well, some parts—I guess are bad. But when those parts come up that I feel will be bad I just close my eyes."

The adult stood disarmed. Might this be interpreted as the guidance of conscience? and could any adult do better?

A ten-year-old girl was delving thoughtfully into the pages of *The Parents Magazine*. In time, she made a bid for adult companionship. "I'm reading about all these movies they say aren't good for children."

"Do they say why they aren't good?" asked the adult.

"Oh, some they say make the children too excited, and some they don't say," explained the ten-year-old. "It's a long list. I've been looking it over. Many of these movies which they say aren't good I've seen and I liked them," was Beverly's conclusion in all earnestness.

Here was an opening for frank, direct information. How many adults

take time to recognize and utilize so wholesome and invaluable a source of learning? The child is of course unconscious of its own potentials or direct approach, and the adult with all his maturity often fails to take advantage of such a lead. Thus, an opportunity for discovering truth is lost. We are too busy.

Explanation of life's phenomena can be found in the invisible aspect, the inner sphere of the human consciousness—that is, back of the visible curtain. It is not too late in adulthood to penetrate into one's buried childhood by means of memory and self-direction and the great desire to live within the

spiritual, attainable through the re-discovery.

The reliving of one's early childhood consciousness will help in adult orientation, and is a purifying process. By seeing ourselves in perspective, we attain a realization of causes. We re-discover the soul self and begin to utilize the uninhibited mind. With this knowledge, we learn to conform to the original soul ideal, the inborn moral laws, and thus keep expanding our consciousness into the All-Perfection. Inspiration deeply imbedded in the universality within us, and not so deeply imbedded in the universality of the children about us, is ours for the finding.



About Weeds

By ELOISE FRANCO, F.R.C.



RECENTLY I was digging vigorously at one particular weed that persists in coming up in my garden. "Weeds!" I muttered in exasperation. Then suddenly the thought came that even this weed is a living thing. What right

have I to despise it and deny it the right to live?

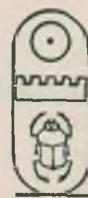
I knew this was something that needed "thinking through." So right then and there, abandoning any further digging for the time being, I settled myself under a tree to meditate on weeds. These are the thoughts that came:

Yes, even a weed is a living thing, expressing itself in accordance with the laws governing this World of Phenomena. Furthermore, like everything else that God has sent into this World, it represents a particular Thought of the Creator. Then what right has mere man to say it must cease to exist?

Still, it is true that man was given dominion over the earth. So what does such dominion really mean? Does it mean that we may make the rules, that we shall be the judge of what should inhabit that earth? We know a good ruler is one who governs with understanding. What is it, then, we have to understand?

Simply this: Thought is the Creative Power and God the Great Thinker. Since God is All, His Thoughts can be about Himself only. Therefore, every expression we see in the world of nature represents some Thought that God is trying to Realize. In fact, that is the reason He brought forth the Universe—to reach Self-Realization. To help with this project, God the One then sent into expression a representation of the Thought of His Thinking, Realizing Infinite Self. That Pattern or Image is man, whose will and love are also ultimately to be synchronized with those of his Creator.

With this understanding we must



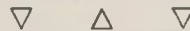
recognize, first, that *order* does prevail among all the things God has placed upon the earth. Next we must appreciate the fact that the place of everything within that order is *relative*. God is One and His Energy is One, expressing in multitudinous patterned ways the infinite variety of His Thoughts. Therefore, no thing exists for itself alone without regard for the things around it.

This means that cooperation is the key to existence itself. Electrons must work together with protons in order for the Atom pattern to express. Atoms themselves have to cooperate to express the Molecule pattern. Varieties of Molecules are obliged to combine in a certain way for the Cell pattern to express. Specialized cells must unite their efforts to express a particular Organ pattern. The different Organs in their harmonious function allow the Body pattern to express. Similar bodies form the biological strata which in themselves represent further Thoughts of the Creator.

"What is to be the criterion, then?" I thought. In a flash the answer came: *Purpose!* Yes, that was it! Everything is brought forth with a purpose. Only

the importance of that purpose in relationship to the purpose of other objects determines the right of one thing to take precedence over another in the struggle for existence.

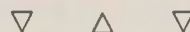
Since there is nothing existing outside the Cosmos that God has formed out of His own Nature, its parts must depend upon one another for subsistence. Therefore we see up through the strata the "higher" always feeding upon the "lower." Even "in the beginning" the Vegetable Kingdom was evolved out of the Mineral while the Animal Kingdom in turn was evolved out of the Vegetable. And now man, the highest expression of all—who combines all within himself—is not only given dominion over these Kingdoms but is also dependent upon them for the further evolution of his own Body form. For this reason we are privileged to select for our use the things that will best serve our purpose. And we may gratefully grow in our gardens the plants which will produce the necessities to fill our tables, eliminating—without ill will—those whose purpose does not coincide with our needs, those that we call *weeds*.



FRENCH ROSICRUCIAN MANUAL

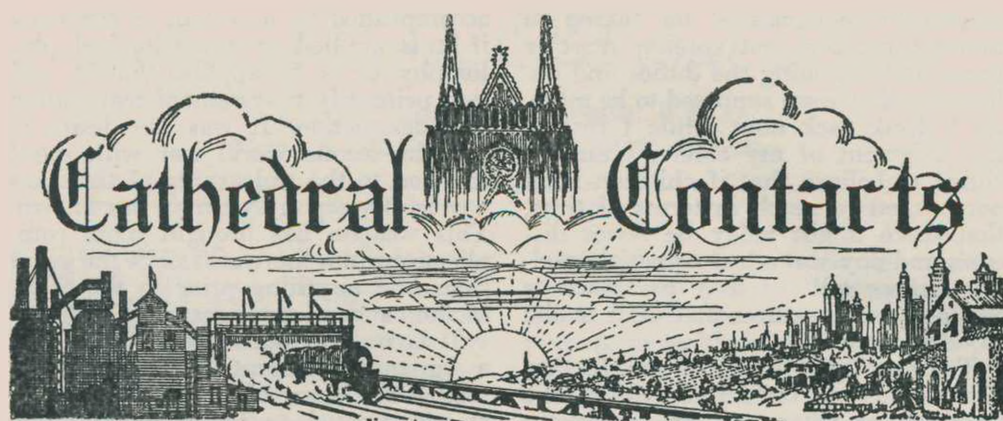
One of the most essential aids to study for every Rosicrucian is the *Rosicrucian Manual*. This illuminating text is now available in *French*. Like its English and Spanish counterparts, the *French Manual* carries a complete outline and explanation of all of the customs, practices, and terminology of the Rosicrucians; it is replete with diagrams, illustrations, and rare portraits of prominent mystics. Well printed, beautifully bound in red book-cloth, and stamped in gold.

Copies of this book may be ordered directly from THE ROSICRUCIAN ORDER, AMORC, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise) or from the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A. Price postpaid, only \$5.60.



*The
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Radio Farm Forums organized in 150 villages in Bombay State, India, are teaching new and useful things to the people.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

OVERTAKING TIME

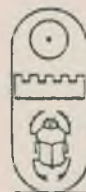
By CECIL A. POOLE, Supreme Secretary



THE major point of emphasis in the present century has been on speed. From the examination of records on people's behavior, and from actual contact with those who have lived during the last turn of the century, it would seem that the emphasis to accomplish things in a hurry began with the dawn of the twentieth century. Much activity has taken place that involves speed and the efficient use of time. Many of the advances in mechanical fields that we enjoy today have come about directly or indirectly as a result of this emphasis. The accomplishments in the field of communication and transportation are particularly significant.

We have learned to travel between points in space and to accomplish various activities with a saving of time that would have seemed unbelievable less than seventy-five years ago. Probably many of us who live in this century remember the experience in childhood of being urged by parents, teachers, and employers to hurry and accomplish whatever was our duty or obligation at the particular moment. Many of us would have preferred to have been a little more idle; to have taken things more slowly; or not to have been so concerned with time.

I remember from my own experience that I liked to take my time in coming home from school, spending probably three or four times as much time as should have been spent in walking a comparatively short distance. I was



constantly reprimanded for taking so much time, and not coming directly home and assuming the duties and obligations that were supposed to be mine. As I think back now, while I respect the judgment of my elders, I am inclined to believe that if children were not pushed so much in terms of time, that there might today be fewer diseases and physical ailments which modern science tells us may be traced to tensions and pressures that exist in the modern world.

Tensions and pressures are further illustrations of conditions which are problems of today and are indirectly related to the attempt we make to overtake time. Twenty years ago, I was quite satisfied to make a transcontinental trip on a train that took three nights and four days. Now I become impatient on an aircraft that travels from San Francisco to New York in less than eight hours. So it is that the concept of speed in relation to time has altered our viewpoint, and so it is also that we seem to be always involved in the stress of attempting to arrive somewhere, and it is to be hoped that we will not lose sight of where it is we desire to go.

With the great emphasis on speed and efficiency which has become accepted as commonplace today, we should also remind ourselves and those about us that the attainment of speed alone, or efficiency in the doing of anything, is not in itself a virtue. Speed and efficiency are tools, as are many other things that are useful only when applied with a degree of wisdom and the desire of a purposeful attainment. What can we claim to be accomplished by speed if the exercise and use of that speed takes us more quickly to the wrong place.

Today of all times we should ask ourselves frequently as to what may be

accomplished by a system of efficiency if it is applied to a mechanical philosophy or is so applied that it will lead primarily to systems of degradation and destruction. It was the desire to end the second world war with speed that led to the unleashing of the most powerful weapon that man has known. This weapon has brought more complications into the world since the event than had anything prior to that time in the cause of previous conflicts.

It is well to remember that time is a segregated element in eternity. Eternity is the span of being. It is more closely related to forces higher than our own. Time does not exist in the eternal mind, it is only an isolated event in the environment of man. We believe that the human life is an expression of the eternal, and, therefore, it is well to respect that fundamental value of eternity. It is well to realize that no matter how much we attempt to crowd into the life that is ours, we can actually live that life no faster than the passing of this artificial element of time which exists in our material environment.

Our viewpoint of time depends a great deal upon what we aim to accomplish. In this day of speed, regardless of the importance that it may have to us, the enduring values for which man has always sought are worth much more than his arriving nowhere fast. It is not the rapidity with which man travels that should give us our primary concern. What is the concern of man in his individual life, in the life of his family, that of his country and of humanity is the ultimate destination that man has in view. If man seeks eternal values then the passage of time will become secondary, and the attainment of speed will seem only as it should seem, a useful tool to use when necessary.



*The
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July
1958*

You can always retire into yourself. There is no retreat more peaceful, less troubled, than the one a man finds within his own soul.

—Marcus Aurelius, Roman emperor of the second century.

Superstitions, Old and New

By JOHN CARLSSON TAUSSIG, F. R. C.

(Copyright J. C. Taussig, Bathurst, N.S.W., Australia)



A widely circulated newspaper distinguishes the numerous rotary presses on which it is printed by an appropriate number of white dots inside the bold letters forming its title. This seemingly innocuous checking-aid caused one of the most astounding superstitions in our time.

Immediately after its discovery by the punters, it gave them the unshakable conviction that it meant to convey racing tips.

Three small white dots in the letter "A" for instance were assumed to indicate that in the third race on that day a horse whose name commenced with "A" was the likely winner.

What originated as a mere suspicion rapidly assumed the size of a general superstition when one day a group of punters, noticing four white dots in the letter "M," backed a horse whose name began with "M" in the fourth race—and the horse indeed won.

No matter how violently the publishers shook their heads—they were reluctant to issue a statement and thus dispel the new "magic" charm of their paper—they could not stop the spread of a new superstition occasioned by a fanatical belief, not in the omniscience or the infallibility of newspapers, but in miracles and magic.

Superstition, the greatest single known obstacle to the progress of mankind, pins its faith on new objects as soon as the established ones fail.

Many people refuse to admit it. Some candid few concede that "there is something in it." Almost all of us, to a lesser or larger degree, pay homage to what is somewhat sweepingly described as "superstition." We dread to be thirteen at a party, to spill salt, to break a mirror, to walk under a ladder. Why?

Ask a man whether he is superstitious and his reply will be brief and to the point: "Don't be silly!" The average woman, more likely than not, will blush and cautiously inquire: "Why? Did I do anything stupid?"

You certainly did not. You perhaps merely observed a simple rule of common caution. You instinctively or deliberately followed some time-honoured adage of superstition, consoling yourself with the truisms that sayings, proverbs, warnings, and generally accepted acts were not handed down from generation to generation unless there was a serious reason at the root, such as the experience of a multitude.

To spill salt, as everyone knows, will result in arguments.

Investigations into the origin of this, one of the most widely known of all superstitions, have discovered that it dates from the times when salt was a rare commodity, imported at high cost from foreign countries. This it no longer is, and yet spilled salt is still believed to cause arguments. Many of them have simple beginnings, as for example—

Nancy: Oh, look how clumsy I am. I spilled salt all over the dinner table. That's bad.

Ken: Why? What's so bad about it? You can brush it off.

Nancy: I know I can. But I spilled it, and we'll quarrel.

Ken: You're superstitious, that's all.

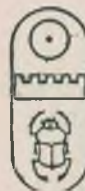
Nancy: Who is superstitious? Spilling salt means quarrel. Any fool knows that.

Ken: Well, I don't. You're the fool if you do.

Nancy: Do you call me a fool?

Horseshoes and Cornucopias

To find a horseshoe, particularly one that has just been cast off a horse's hoof, is considered a fortunate portent.



People who pick up horseshoes on the road still think they have been favoured with an exceptionally lucky symbol—except motorists, of course, who find one of its nails in a tire.

Several centuries ago when large countries of today still consisted of small dukedoms, counties and kingdoms, ruling princes thought it advisable, at times, to rejuvenate their fading popularity by sudden gestures of generosity. To this end, they shod their horses and those of their entourage with horseshoes of pure silver or gold, according to the position of the exchequer, and ensured that the precious footwear was loose enough to come off when crowds of loyal or curious subjects were around. The finders of such horseshoes were fortunate indeed, because their value, both as a keepsake and in plain materialistic terms, was often considerable.

Horseshoes are no longer made of precious metals, indeed they are getting perceptibly rarer, yet the old superstition persists.

It does so because there is a symbolic and a heraldic relationship between the horseshoe and the cornucopia, the "horn of plenty."

Dame Fortune is traditionally pictured as a pretty young woman holding in her arms a cornucopia, overflowing with flowers, fruit and grain, thus representing abundance and wealth. The common horseshoe resembles the front opening of a cornucopia and, both in heraldry and symbolism, has assumed the latter's place. But, to do the same in superstition, the ends of the horseshoe must point upwards.

When Thomas Dewey, then Governor of New York, was running for president in 1944, photographs depicted him on the front porch of his home. The pictures clearly showed, directly above his head, a horseshoe with its ends pointing downwards. People then predicted that Dewey would fail, which he did, and the popular explanation was:

"Why, just look at his horseshoe! His luck is running out!"

Broken Mirrors

Persons who hold that a broken mirror portends bad luck are liable to be accused by more liberal-minded con-



temporaries of being superstitious—implying a moral deficiency.

Yet this deficiency is probably no more than an exaggerated adherence to a tradition, steeped in an occult relationship, whereby the shadow of a person as well as his reflection is considered to be part of his soul.

To injure the substance upon which a shadow or a reflection is cast, in occult tradition, means to do damage to the soul itself. The magic rites of certain Polynesian tribes prescribe that, to render an opponent harmless, all you have to do is to obtain the surface in which he last observed his own reflection and break it.

The belief that the image is part of the soul was prevalent for many centuries in parts of Northern Bohemia and Carpathia. The German mystic Ernst Th. A. Hoffmann (1776-1822) dramatised it in a story which, as a novel, stage play, and as at least three motion pictures under the title *The Student of Prague*, has done its measured bit to perpetuate this belief to a remarkable degree.

A materialistic interpretation of the saying that broken mirrors mean ill fortune points to the fact that reflecting surfaces of both glass and metal were, in times not very long ago, rather expensive objects, and their breaking entailed a substantial loss.

Thirteen

How far superstitions of bygone ages have penetrated into our days is perhaps most strikingly illustrated by the manner in which the almost universal fear of the number *thirteen* has been kept alive.

Few hotels, if any, have rooms numbered "13," and there are scores of otherwise quite sane people who refuse to be seated as the thirteenth at a table. The instances offered as the origin of the sinister, malignant power of the number thirteen are legion, but the most frequently heard is that Judas Iscariot was the thirteenth person at the Last Supper.

All this persists even though statisticians have established the fact that in 89 out of 100 cases the presence of thirteen persons at a table has had no consequence whatever, and that persons spending one or more nights in a room numbered "13" have met with no sig-

nificant untoward experience other than would have occurred had they spent the night in any other room.

Have mechanisation, electronics, and artificial satellites made any material contribution to the mental progress of mankind? Aeroplanes and television have not stopped people from becoming upset when someone opens an umbrella inside the house; the atom has been split and new stupendous sources of energy discovered—and man continues to "touch wood" (first practised by the ancient Hebrews when, by touching the Ark of the Covenant, they hoped to offset inevitable punishment following vain boasting) to exorcise evil.

Persons who consult and accept the veracity of astrological forecasts are perhaps less believers in magic than those who work out other predictions. Both subscribe to the existence of other than materialistic reasoning.

The more we flatter ourselves as having knowledge, the less we know.

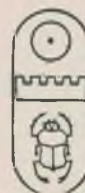


MORE ON LONDON RALLY

An added interest to last month's announcement, regarding the Rosicrucian Rally in London, is that members in the United Kingdom are being informed that this event will be held Saturday and Sunday, September 6 and 7, at THE VICTORIA HALLS, BLOOMSBURY SQUARE, LONDON W. C. 1. All AMORC members in good standing are cordially invited to attend. For more particulars, write to the Rally Chairman, Mr. Albert Cawton, 66 Regents Park Road, London N. W. 1.

SPECIAL EVENT: On Sunday, September 7, the Ninth Temple Degree Initiation will be conferred upon eligible members, those who have studied up to and beyond this point. Reservations must be received two weeks in advance at the London Administration Office, Rosicrucian Order, AMORC, 25 Garrick Street, London W. C. 2. When writing, please give complete name and address, key number, and the Degree and number of your last monograph. A fee of £1 must accompany your reservation, and final details will be sent you with the acknowledgment of the fee.

For admission to the Temple quarters on that day, each candidate must present his membership card and the last monograph received. No exceptions.





The Higher Standard of Living

By RALPH M. LEWIS, F. R. C.



RECENTLY, we attended a graduation ceremony at a large college. Over a thousand young men and women were receiving their degrees. There were also many thousands of friends and relatives present as spectators. The principal speaker of the day was a prominent politician from Washington, D. C. Most such commencement addresses follow a traditional pattern. The speaker first endeavors to inspire admiration for the country's past progress. He refers to the early beginning of its society, and then to the development and achievements of the people. Such a speaker then generally enumerates the glories of the future which await the young men and women, and concludes by delineating the responsibility of the youth of today.

Over and over again, this particular commencement speaker emphasized the American standard of living and its superiority in the world today. This standard he continually couched in terms of material advantages. He stressed the fact that, in less than one century, the world has moved from the horse-and-buggy to the jet-plane stage. He pointed out how, in America and much of the Western world, we have our air-conditioned homes, modern illumination, and television. Yet the glories of the future, he predicted, would surpass all these miracles, these advantages, leisure and luxuries. Our automation would reduce the cost of the production of all things. In the

decades to come, he emphasized, the youth could have two or three televisions, or their equivalent, for the cost of one on today's market. He stressed that we would be able to travel by rocket to Paris or London in perhaps just a matter of minutes. He did not state, however, what advantage this increased tempo would have in terms of happiness.

The impression left with the listener was that democracy meant reaching a higher standard of living. In turn the implication was that a higher standard of living meant more leisure and a plenitude of ease. From such remarks the listener could infer that the ultimate standard of living was a kind of state of suspended animation. Man was eventually to just realize a freedom from any kind of demand and aggravation.

It should hardly be necessary to point out to the thinking person, and particularly to Rosicrucians, the fallacy of such a philosophy. There is an ancient metaphysical aphorism which declares "As above, so below." This traditional doctrine is that man is a microcosm. He is a small universe in himself. It states that man in his organism and mind is a miniature of the macrocosm, the great universe. If this then be a truism, man should not be content with merely the security of his existence. It is also incumbent upon him to find his relationship to the other realities of the universe.

In nature, complex things indicate a refinement, a balance, and certain proportion. We call such complexi-

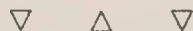
ties *growth, development, maturity*. The secret of such so-called development is the harmony of those elements which enter into complex things. The human being, as a small universe, should understand the harmonies of those forces and energies of the cosmic which are for the furtherance of the refinement of self. Man, as a purposeful being, should establish a purposeful life. Such a purpose should be the integration of his being with all the expressions of nature which he can experience.

There is an old philosophical query: Whence, whither, why? The expression is rather hackneyed but it does depict the true standard of living for which men should strive. Through religion, philosophy, and science, we must determine our ontological and cosmological beginnings as represented by the word *whence*.

Man must further determine what is best for mankind and for its society. Such an ideal should not be limited to material things. This type of inquiry

is depicted by the word *whither*. The third word, or *why*, may be beyond human comprehension. It supposes that there is a divine purpose. At least man must find some lasting reason for wanting to live that satisfies his whole nature.

John Dewey, the American philosopher, said: "The democratic ideal is a continual reconstruction or reorganization of experiences." The true standard of living, then, is the integration of human experience. Through such integration comes the acquiring of a new enlarged perspective of life. Experiences are not separate. They compose an organic whole. Each experience is an outgrowth of those which precede it. We grow as we comprehend. We merge one experience with another. Wisdom is the intelligent organization of experience. Thus the true standard of living is not merely leisure or a sort of suspended animation; it is a unification of all the experiences of all individuals and classes of people. Finally, it is a refinement of self, not just a refinement of things.

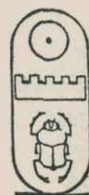


WHERE WE STAND

These are troubled times. Words and statements are often misconstrued in the heat of strife and passion—sometimes intentionally. Loyalties are challenged, *liberalism*, and breadth of mind are often slandered as radicalism. *Internationalism* is often distorted to appear as lack of patriotism. For this reason, it is best for everyone to be frank, and to make his position clear.

The Rosicrucian Order is an international, fraternal Order. Its objective is the expounding of a mystical and metaphysical system of philosophy for the improvement of the individual intellectually, physically, and spiritually. The Rosicrucian Order, AMORC, has no religious nor political affiliations.

The *Great Oath* of the Rosicrucian Order, to which every member is obliged to subscribe, is *not* a secret document. It requires the candidate to pledge to ". . . live a better life, accomplishing good for myself and mankind, and build to the Glory of God . . ." The Order seeks to make every member a good and useful citizen. In this regard, the *Great Oath* further requires him to pledge: "I promise . . . that I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident."



Seven Steps to Wisdom

By HAROLD P. STEVENS, F. R. C.

Grand Councilor of A.M.O.R.C., for Eastern Canada

MUCH of the difficulty and frustration experienced by students of occult sciences in the application of the laws and principles, encountered in such literature, are due to the unwarranted assumption that, having studied, they *know*. If this were all that is required, then any person capable of reading and gaining an intellectual grasp of what he reads would be able to become an adept almost overnight. We know that that is not possible. Wisdom requires complete learning.

The student must understand that regardless of how much he has read, the real grasp of the teachings can come only through contemplation, and the integration of the results of that exercise into the active life-consciousness. We become adept in the use of these laws and principles as we practise them in our daily lives, and especially in service to others. The practical and intelligent student will know that he must have a deeper insight into Reality than intellectual analysis can give, and this can only come as true knowledge.

Such complete learning cannot be conferred upon us, nor can it be enforced by outside coercion. It must result from an inner change compelled and accomplished by an inner force. In its completed form such learning manifests as a perfect attunement or harmonization of the outer or objective self with that inner force, the Master Within—or, more concisely, as wisdom.

Wisdom, by its very nature and definition, implies action. Thus, our knowl-



edge of truth which is a prerequisite to success must be, at first, an inner realization, but knowledge must be objectively and harmoniously expressed or manifested in our active life before it becomes what we call *wisdom*. No matter how much a student may "know," such knowledge can only contribute to his success in life if he puts it into action in his living.

The process of learning and of converting that learning eventu-

ally into wisdom has been variously described. Jesus, the great Master, told his disciples that they must take up their crosses and follow him to attain to success. Remember that this teaching came before the crucifixion, before the cross had attained to the meaning it now carries for the Orthodox Christian sects. At that time the cross was a symbol of life—of the process of living. So (in plainer words) Jesus was telling his disciples that they must emulate his technique in the *living* of life; and that technique is action which manifests objectively the inner light of the soul force.

This process of learning-to-be-wise, we can more analytically describe as a series of seven steps: observation, comprehension, evaluation, aspiration, application, integration, and completion.

Nobody becomes all-wise at once. Complete wisdom is beyond the reach of our finite minds. But we can attain to many aspects of Wisdom, one by one, just as we can finally appreciate the true beauty of a great building—such as the Taj Mahal—by seeing it

from many vantage points, within and without, one after another, whereas it would be impossible to see it objectively from all of these points at once.

These seven steps must apply not only to the whole course of learning, but also to any particular aspect of that course which we choose to consider. In any single aspect of our learning the Occult Doctrine—for example, the technique of mystical concentration—let us see how these steps are taken.

First comes *observation*. We read the literature and observe what is said about the matter. From reading we can get a collection of facts, laws and (possibly) directions for use. If we read again, and study carefully, we begin to get a more analytical picture of the material being presented. This is analogous to taking a piece of machinery apart and examining it to see what it is like and how it appears to be useful. We notice the obvious relationships between parts. This process is quite necessary to a thorough understanding, but obviously in its "analyzed" condition the machine cannot run, nor do the work it was designed to do. Likewise, in learning the technique of Concentration, we cannot expect success as long as that technique is realized in our minds as a group of separate parts. In order to get a real understanding, we must synthesize those separate parts into a single, workable unit.

Comprehension, through synthesis, comes as a result of *thinking* about the matter—analogous to the assembly of the various parts of the machine. In a purely mental "machine," or synthesis of separate but cognate ideas, the assembly must be done by conscious intellectual activity. We must *think*.

Thinking appears to be one of the most difficult and painful processes of which man is supposed to be capable. The average man or woman does not—will not—think if it can be avoided. Successful industries and businesses are built on that premise. Advertising of all kinds, newspapers and magazines, radio and television, and also salesmen of all sorts offer almost hourly to do our thinking for us. The average man will spend his money willingly to avoid the necessity of thinking. If all else fails he is quite likely to inhibit by

means of alcohol or other drugs his ability to think, and thus also he deadens the voice of his inner self which prompts him to think. I know, of course, that this does not apply as aptly to students of mysticism as to most others, but it is well that we understand how the rest of the world lives.

If we are to be successful in the living of life, we must *think* in order to get a comprehension of what we observe. If we are to be successful in our concentration, we must synthesize that technique in our minds by thinking about it. If we want the machine to work, we must assemble the parts into a workable unit. Having done this we are now in a position to decide whether it is worth working on further. We must evaluate.

Evaluation of anything involves the eventual weighing of cost against need. Of course you can, if you wish, accept some other person's evaluation. If you do, you may or may not contribute to your own success, but you almost certainly will contribute to that other person's success—as he conceives it. When you yourself decide to buy, or not to buy; to believe, or not to believe; to study, or not to study; to practise, or not to practise; to do, or not to do, you have mentally weighed the cost against the need, and your evaluation or basis of decision was so derived.

How much is the technique of concentration worth to you—in terms of effort (in this case)? This is an evaluation which only *you* can make if you are to be successful, because if you accept my evaluation as a basis of decision to continue, it is doubtful that you will succeed. You may lack the next necessary ingredient—*aspiration*. I can, perhaps, convince you intellectually that you should proceed on the basis of my own evaluation, but I cannot transfer into your consciousness the aspiration to success which you must have. That aspiration must be born within you.

Having assembled the machine we have had under analysis, we must also learn to operate it, or discard it as useless.

If you have, by your own efforts of comprehension and evaluation, decided that the technique of concentration can



be of real value when learned, you will, if you are normal, *aspire* to learn it. From now on your aspiration must furnish the motive force which will carry you forward—and you will need as much of it as you can muster. You must drive forward with such zeal toward your goal of learning that none of the difficulties you will encounter, none of the temptations to rest or turn aside which will surely come to you, will stop you from reaching the completion which will mean success.

At this point you will know all of the parts or aspects of the technique that you will ever know, or need to know. But that is obviously not enough. You must so want to use that technique with masterful art, aspire so strongly to such use, that you will immediately proceed to apply it wherever and whenever you can.

Application of what we know leads us into the most difficult part of the process of learning. We are tyros, neophytes, beginners. We shall be clumsy and make mistakes, but we must not be careless. We shall be unsuccessful in some of our efforts, grow tired and long to rest, but we must not lose faith in ourselves or succumb to the temptation to return to the older easier ways. If we persevere, which we must, then sooner or later we shall find—all of a sudden, it will seem—that this practice, this technique, has become a “part of us,” has been integrated into our life-consciousness. It has become a well-known and easily used tool with which to shape our mastery of life’s problems. This constitutes a “psychic” comprehension—not merely an objective one.

The accomplishment of this *integration* comes as a final landmark on the road to success. It is a signal of our approach to our destination. It is analogous to the formation of any habit, or I should say any *other* habit, because that is what we have done; at last, we have formed a complex habit which is

nonetheless completely subject to our will. Concentration has become a part of us which can be used at will, just as the so-called “passing gear” of some modern cars can be used to solve a problem of road traffic. It is something we can turn on or off as needed, and when turned on it will work for us automatically. We no longer need to think of the machine parts of which the assembly is made, nor to labor to achieve results. We have completed the course.

However, we find that the final step, *completion*, is not a place to rest. Nor do we desire to stop. The stage of “completion” is not an end, but a way of life, a changed way of life, and that is our “success.”

How long will it take a student to accomplish this process of learning? No one can say. With *some* students, the learning of *some* laws may be accomplished in the length of time required to read what the literature presents on the matter—a few minutes. Others may require longer—days, weeks, months, or even years, especially for practice of Application.

Why this difference? Well, some have had the course before. If you learned to swim as a child, swimming will come easier to you in later years even though you may not have practised it during the interim. If you learned to some extent in a previous time and place, the relearning will be quicker, depending on how much and how well you learned formerly.

Obviously, too, the ability to analyze, synthesize, and evaluate will vary. Some will fail or be delayed because their zeal of aspiration is not strong enough. This can require much time. But if the student perseveres, he *must* finally integrate and reach Completion.

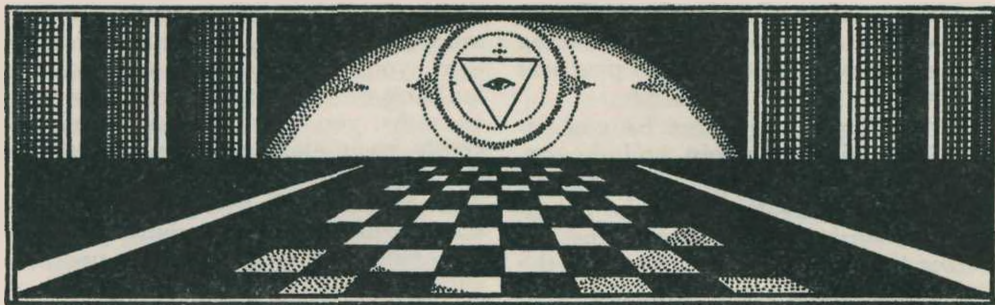
With completion comes power and responsibility. Because of the force which is now at our command, we have the choice of a forceful life, and the deep responsibility that goes with it.



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LAW OF TRANSMUTATION

Wood alcohol in itself is not poisonous, but in the body an enzyme turns it into formic acid, which is extremely so.



What Concentration WILL Do

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Mystic Triangle*, May 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



I say *will* do, with great accent on the word *will*; for, in the ultimate analysis, will is the power that is used whenever results are attained through concentration. This statement is the key to my whole argument.

I am being very frank. After twenty years of experience as teacher, lecturer, writer, and advisor to and for various schools and systems of metaphysics and *newer* thought, I speak with knowledge and demonstrable facts.

Will power is the motive power. It is even more than this: it is the true, creative power in the universe. In the beginning God spoke the WORD. It matters little, in this argument, what that *word* may have been, but it was an expression of *will*. It was a decree, a command, a law, a fiat, and as such it was creative. By its very nature, because of its origin, and as a result of its conception, it was electrical, controlling, directive.

Also, it was *mental power*! Its emanation from a Superior, Divine mind does not imply that it was a unique manifestation or beyond the probability of human repetition. For, man has all the Divinity of mind that God could give of Himself: the same *will*; the same *creative* power; the same justifi-

cation to use the will power of mind. God's very nature and plan assures us of our immediate and intimate relationship with God. And that relationship is of the mind and inner self—the only Divine part of man that can conceive.

Where does *concentration* come in? You ask this question just as thousands have, and still do each day. Most of these inquirers seek private, personal, or class instruction at exorbitant fees from one who has just given a free course of psychology lectures; and each learns one important lesson at least in regard to psychology. It can be very practical (and profitable) to some!

One of the many, natural mighty forces and motive powers in the world, free to all, is water—even the peaceful, quiet, mirrorlike pool. To use that still, inactive power to the best advantage, and make it demonstrate its might, we must *concentrate* it. We proceed to direct it into a narrow stream, then toward a focal point, and then focus that point upon the one definite manifestation we desire. Witness enormous rocks and sides of mountains moved in mining districts by use of a hose and nozzle connected to the reservoir of still, potent water on a higher level.

Another great, natural force in this universe is evenly distributed over half of the earth, all the time—Sunlight! “Life, Light, and Love” are in sunlight,



said the ancient Rosicrucians. Power to create and destroy is there, also, demonstrates the modern, practical mystic.

But sunlight, too, must be concentrated in order to apply and demonstrate its power. Magnifying glasses, reflectors, prisms—these are the means of *condensing, concentrating, and directing* the tranquil, static power of the sunrays. Witness mighty machinery being operated today by sunlight; marvel at the heat and fire and penetrating power of the sunlight which passes through a small reading glass in your hand! Do you see the point of my illustrations?

The will power of the human mind is as broad and universal in its passive nature as the waters of the earth or the sunlight of the skies; and, when the *will* of man is *focused, concentrated, and directed* at one point it is mightier, more potent, more insistent than all the water power or sun power that man has ever been able to control.

Concentration of the potent *will* is not only possible but it also is necessary. Until the *mind power* in man is concentrated, it is about as dynamic and vigorous as the steam that rises into and floats about in space from an open boiler.

But again, confine, limit, concentrate, and direct that steam! Concentration, in practical mysticism, means bringing all of the conceptional, creative, directive power of the mind to a focal point.

Now, please note the qualities and attributes given to the mind. Let us study them:

1. *Conception.* Before concentrating any power into action, the *director* of the process must clearly and concisely conceive exactly what is to be done, why, and when. Such conception must include a clear mental picture of how the demonstration will start, proceed, and end—and what the ultimate manifestation is to be like. Indefiniteness, constant fretting, repeating of affirmations, doubting, analyzing, questioning, revising, modifying, and other mental gymnastics, *prevent* clear conception and make concentration impossible.

2. *Creating.* In conceiving and visualizing the action that you desire to

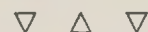
demonstrate, create the whole manifestation, step by step, element by element—as you would design or create a building or map out a picture on canvas. As you conceive and visualize, *create* each element by placing it in the scheme of things as a *thing alive*. Man alone, of all living creatures, has this creative power and ability; and the few who use it are looked upon as geniuses.

3. *Directing.* As you complete your visualizing, and have created a living, vital, active conception in your mind, *direct* its passage out of the broad, universal reservoir of your mind, into the narrow channel of outer manifestation at that point, place, time, and condition where the great demonstration is to occur.

And the Divine-human *will* of man is the motive power that pushes the created conception through the channel of the mind into the world of practical things. That is all there is to it!

Concentration WILL do it! It is a law, a law of physics as well as of psychology.

And the right application of this law is what we call *practical mysticism*. The Rosicrucian teachings come under this classification.



The Negative Side of the Argument

The above article has presented the positive side of the principles relating to the use of concentration. There is a negative side that is equally important.

Do not believe that continual concentration upon the created object will strengthen it or bring it into a living demonstration. As has been explained, the object desired must be created after its conception and then it must be concentrated upon until it is brought to a focal point. But, note that at this moment one is to send it through the channel from the mind into the outer world.

The mistake made by thousands who try the process of concentration is their understanding that they are to keep on concentrating upon the visualized or created object, as though fostering, maturing, and protecting it from contact with the outer world; and it never reaches the hour of birth!

One may compare this mistaken plan to that of one's writing a telegram which has been carefully conceived and analyzed, so that just sufficient words are used, rightfully placed to give the precise meaning, of viewing all possible interpretations, visualizing what the reader of it will comprehend by it, how he will react, and so on—and then, holding the telegram in one's hand and rereading it, every two or three minutes, and concentrating upon its perfected conception.

It will not reach the telegraph office, nor go over the wires, nor be handed to the intended reader until IT IS RELEASED by the sender. True, if you concentrate properly and the intended reader is also concentrating and receptive, he may receive the message mentally, but such proper concentration on the sender's part also includes *releasing the message*, not continuing to simply hold it in the mind in a condensed form, brain-bound.

If there is any power in concentration at all, it is sufficient to concentrate for only a few moments—not hours. If the whole process is workable, it must be along true psychological lines.

The mind works rapidly, with lightning speed. It cannot be successfully

measured in its time action in most cases. One minute of deep and profound concentration upon any one perfected idea establishes it in the *Cosmic* mind. Hours of further concentration cannot add one iota to that establishment.

Releasing is a simple process. Will power, the strongest force in the grasp of man's existence, will urge a mental idea into action by directing it out of the mind into the open, the all, the Cosmic.

If you have confidence in the process of concentration sufficient to warrant you to try the law, then you must have confidence in the Cosmic principle to carry it through. Therefore, as soon as you have created your living, breathing, visualized desire in your mind, and have concentrated on it for a moment or two to bring all of your broad consciousness to the center of the created thing, then DO NOT concentrate any longer, but, with confidence and conviction, release it from your mind, *knowing* that you have done all you can ever do by any psychological method to bring it into material objectivity.

If you DO NOT KNOW that you have done all that you can do, then do not expect to have any results, and further concentration is useless.

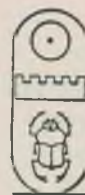


ON HUMAN DESTINY

"Believing, as I do, that man in the distant future will be a far more perfected creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued progress." So reasoned Charles Darwin (1809-1882).

Leaving out all consideration of religious dogmas or beliefs, and weighing the matter in the cold, unfeeling light of science, we must indeed admit that the thought of annihilation is unsatisfactory and intolerable to the human mind. We intuitively feel and seem to know that it is not true.

—From *The American Rosae Crucis*, February 1916.





Temple Echoes



THE final convocation until fall in the Supreme Temple was presided over by the Emperor. It commemorated the first ritualistic convocation held in New York City on May 13, 1915. The Emperor's remarks concerned the history of events during 1909-1915 leading to the Order's revival in this cycle by Dr. H. Spencer Lewis. Slides were also shown of lodges, chapters, and administrative officers of the Order throughout the world, portraying the tremendous expansion of the Order in this cycle of its activity.



Among the interesting items in the Annual Report for 1957 of the Museum of Vertebrate Zoology of San Jose State College's department of Biological Sciences is the one dealing with the establishment of a library during the year. The nucleus for such a library, so the report states, was a donation of volumes and scientific journals by Cecil A. Poole, Supreme Secretary of the Rosicrucian Order.



On May the first, Soror Mercedes Sunseri, for some years Director of the Latin-American Division, became Assistant to the Supreme Secretary, Frater Cecil A. Poole. The position was formerly held by Frater Orlando T. Perrotta who has now left the Park for the business world.

The new Director of the Latin-American Division is Soror Adelina Graham whose years of previous service in that department have provided her with excellent experience for the position.

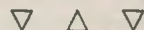


Our *Digest* Editor, Soror Frances Vejtasa, was recently visited by her

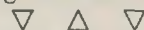
namesake niece whom she hadn't seen since the girl was a tiny tot. In the intervening years, she had been many places about the world. In the process of getting reacquainted, our Frances asked her Frances whether she was familiar with the *Rosicrucian Digest*.

"Yes," she said, "I saw it first some years ago in Turkey. I was in Ankara making a reservation for a boat trip. When I gave my name, the agent said, 'Oh, I know that name—it's in this magazine.' To prove it, he brought out the *Rosicrucian Digest* and pointed to your name!"

Isn't that something? The *Rosicrucian Digest* brings niece in Turkey knowledge of aunt in California!



During May, "California Drawings" were on view in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum. Sponsored by the art faculties of Pomona College and the University of California at Riverside, the seventy drawings were the work of California artists and constituted an authentic comment on prevailing influences and techniques. Because the show was drawn from submitted entries rather than from art chosen by jury, it was more representative, including lesser known artists in addition to those who have achieved recognition.



James Arthur Matkovich, the infant son of Frater Vincent and Soror Helen Matkovich, was given the Appellation ceremony recently in the Supreme Temple. Both his father and mother are ritualistic officers on one of the Supreme Temple groups, being Conductor and High Priestess respectively. The father is also a Past Master of Francis Bacon Lodge in San Francisco.



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Last year, the Van Nuys, California, Chapter of AMORC sponsored a concert of works by Rosicrucian composers. This year, it presented the Wilson Morelli Ballet Corps in *Ballet of 1958*. The Beach Cities Symphony Orchestra, under the direction of Louis Palange, assisted.

The profits from this year's event went to the Valley Association for the Handicapped, North Hollywood. Nearby lodges and chapters lent their support to make the occasion memorable.

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The Scarab Club, which consistently holds the spotlight in the Vancouver (B.C.) Lodge, outdid itself at the time of its annual sale in May. According to the Lodge's June bulletin, not only was the sale successful but also the program was something to tell others about. It was international in character.

The idea grew out of the Venetian Choir which offered to help. This group of young men, all emigrants from Italy, present programs of authentic Italian folk music under the direction of Ella Hess. Someone thought—if Italian music, why not that from other countries? Why not, indeed? So, the whole thing took excellent shape. Frater David Easton, a tenor, sang. Sorores Zoja Beliaeff and Maria Lenos contributed classical piano selections. Frater Danny O'Shea and his guitar added both Irish and Ukrainian songs to the list. And finally, Ella Hess, director of the Venetian Choir, delighted with both German and English songs. The able Master of Ceremonies for the event was Frater Robert Spalding.

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Children are coming in for merited and systematic attention these days by Rosicrucians, especially in certain lodges and chapters. For instance, Toronto Lodge has its young Aspirants meeting every Saturday afternoon under the supervision of Sorores Elizabeth Quan and Faith Brown. A program of training and instruction is being enthusiastically and successfully carried out.

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The MORC Club of Toronto Lodge, it is pleasant to report, has greatly expanded its borders. Originally, the name stood for "Men of the Rosy Cross" and its motto "Men Out Raising Cash." Now that women are eligible for membership, the name is interpreted as "Members of the Rosy Cross" and the motto "Members Out Raising Cash." It is expected that the cash will be more quickly raised if everybody is out for that purpose!

* * *

Arecibo Chapter of Puerto Rico has issued Volume One, Number One, of what is evidently to be a quarterly bulletin.

* * *

Hamilton, Ontario, Chapter held its first rally the thirty-first of May. Its success is at once an indication of what any small chapter may accomplish with determination as well as the whole-hearted cooperation the nearby chapters are ready to offer. (Every chapter member was on some Rally Committee and Toronto Lodge and Buffalo Chapter participated.)

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Members of Pythagoras Chapter, Liverpool, report themselves at home and happy in their new Temple.

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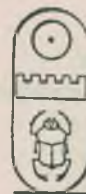
John Dalton Chapter members in Manchester have adopted for themselves the following mantram which might be successfully used with slight variation by Rosicrucians everywhere. "I serve a united and ever-growing Rosicrucian Chapter."

* * *

From Sydney, Australia, comes a historical item of interest. The chapter secretary for 1958 is Soror Ada Taylor who was secretary of the first Rosicrucian group in Sydney in 1930!

* * *

John O'Donnell Lodge of Baltimore held its customary Spring Conference at its lodge quarters on May 4. Among the events scheduled were a Second Degree initiation, a lecture by Frater Lee C. Gray on the great pyramid, and a trip to the ever-popular Sherwood Gardens.



Something About Craftsmanship

Reprinted from *The Royal Bank of Canada Monthly Letter*,
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THE word *craftsman* may be used of a competent technician or a great artist. It does not apply to any particular sort of occupation, but to the special sort of way in which a man carries out his job, whatever it may be. The good craftsman constructs his product as perfectly as he can.

Men have done wonderful things with thought and tools, but the inventor, the philosopher, the business executive and the master mechanic need to be first of all and at heart craftsmen.

A man may hide himself from you, or misrepresent himself to you, every other way, but he cannot in his work. His imagination, his perseverance, his impatience, his clumsiness, his cleverness—everything is there in a man's work. If stonework is well put together, it means that a thoughtful man planned it, and a careful man cut it, and an honest man cemented it.

Some will say that in this machine age there is less room than formerly for the craftsman's joy in skilled work; but is it true? There is no reason why the machine should not make nice things if it is given half a chance. One can picture a turner at a lathe finding delight in the design of what he is doing as well as in the exercise of his skilled hands.

Craftsmen scratch their heads in wonder when they hear people repeating the sturdy fallacy that work is punishment. Some people who do not like to work look for the invention of tricks and gadgets to help them toward their life goal of happiness through doing nothing. Dr. D. Ewen Cameron calls this "our asinine belief that not to work is to enter into bliss."

If a man doesn't work he will not starve to death, because the welfare agencies will provide for him, but eager young things who caper for joy

at the thought that the need for work-manship has gone from the world are letting the enjoyment of life pass them by. The creed of soft living is a creed for weaklings.

If work were reserved for slaves we freemen would clamour for a change of government because we were being deprived of the zest of living. Work well done is our contribution to the maintenance of civilization, as well as the means of earning bread. It gives dignity to life, provides satisfactions, offers opportunity for expansion of our ego, and makes rest and leisure meaningful.

Pride in Work

. . . Every job has its own dignity. A person may develop pride in his work regardless of what it is. A man using a wooden "pusher" to unload grain from box-cars found a better way to get his weight behind it, turning a job of the utmost drudgery into a satisfying adventure. A locomotive engineer loves the feeling of responsibility that comes over him when he gets behind the throttle. . . .

Dr. L. P. Jacks declared in his book *My Neighbour the Universe* (Cassell & Co. Ltd., London, 1928) that all a man's imperatives—to mankind, to the State, to the city, to his family, to himself—come to a focus in his work. If he is a cabbage-grower "he must regard himself as commissioned by the universe to grow the best cabbages the circumstances permit of . . . he is promoting goodness, beauty and truth in the way he is commissioned to promote them."

There is no job in the world so dull that it would not present fascinating angles to some mind. It is true that one job is more interesting than another, but not nearly so true as that one mind is more interested than another.

Personal Worth

Craftsmanship enhances personal worth. The work of any of us may mat-

ter very little to the world, but it matters very much to ourselves how we do it. . . .

We can master fear and certain kinds of pain through constructive, painstaking, satisfying work. It is the best sublimation for rage and anger, and a perfect escape from self-pity.

Just working at a thing with enthusiasm and with a belief that the job may be accomplished, gives relish to life. It enables us to adapt more readily to a crisis, attaining a healthy serenity. It gives our work a bias toward perfection. Emile Zola said in one of his addresses to students: "It is pleasant to dream of eternity. But for an honest man it is enough to have lived his life, doing his work."

Craftsmanship is work well done, but it has room, too, for thoughtfulness and invention and, where it is appropriate, fancy. In the homes of the cliff-dwellers in Arizona you may see fingermarks left by the women who plastered the cave walls with mud a thousand years ago. Some of the workers were not content to fill crevices, but made whorls and scrolls, enjoying this opportunity of adding art to skill. . . .

Every job may be looked upon as responsive to our ideal, inviting us to infuse new goodness into it. No material with which we work, whether it be cabbages or gold, asks us to be content with it as we find it. It asks us to take it in hand and change it by putting value into it. As Dr. Jacks says: in each piece of material "the universe stands represented and speaks as a whole, saying to the worker, '*make me better.*'"

Using Imagination

If you are a workman, and feel that you are not a craftsman, turn your imagination loose.

Perhaps craftsmen have something of the poet in them, combining technology and mysticism. Certainly, a workman cannot accomplish anything great unless his imagination has furnished him with a goal. Michael Angelo said that he already saw in the unhewn block a statue which to duller eyes remained invisible until his chisel had removed the flakes of marble which concealed it.

It was imagination that enabled man to extend his thumb by inventing the vise, to strengthen his fist and lengthen his arm by inventing the hammer. A new word *imagineering* describes the process: you let your imagination soar and then engineer it down to earth.

All of us are much more creative than we suspect. If you find yourself getting irritable in your groove, here is the way out. Get going on something that you recognize as being creative, even if it is just a little thing.

The housewife who decorates her windows with taste, or paints landscapes or still life to brighten her walls, or sets her table in a variety of imaginative ways, is expressing herself creatively. A man with the highest honours earned in the world's greatest universities may be serene in a small corner, teaching mathematics in a high school, solving economic problems in a business, or breeding plants purposefully in a hot-house. Why is he satisfied? Because what he is doing gives him a sense of creative craftsmanship.

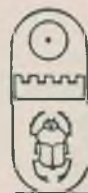
Expert in the Job

It must be repeated that first of all the craftsman is expert in his job. He does not fumble. He may or may not have scored 100 percent in a written examination, but he does apply his knowledge in a practical way. He puts the stamp of his spirit upon his work so that it becomes uniquely his.

When a businessman grasps a problem with the rapidity of intuition and solves it, he is a craftsman. To the writing craftsman, words of a strange rightness come easily; to the craftsman in metal, the exactly correct twist of the wrist; to the craftsman in painting, a beautiful and permanent shape is given his fine inspiration.

There is a craftsmanlike quality to even the simplest action, such as driving a nail into a board. There is a best way of doing that, and the man who has done it that way may rest confident that he has been guided by the sum total of all knowledge; that the best workmanship in the universe has asserted itself in that act.

But the craftsman is not easily satisfied with his work. He asks: what can I do to better it or to extend it? His



vision is on the horizon rather than at his feet, though he knows that just as a journey of a thousand miles must start with a single step, so perfection in his art starts with very small advances. He tries every day to know more than he did yesterday. . . .

If he works in wood he does not know merely the surface of his plank but the heart of the tree. If he is an artist in colour he knows what goes into the making of every shade, the pigment and the dryer and the poppy oil as well as the way it shows on his canvas. If he is a businessman he knows what causes the surges and depressions on the chart of his profit cycle. . . .

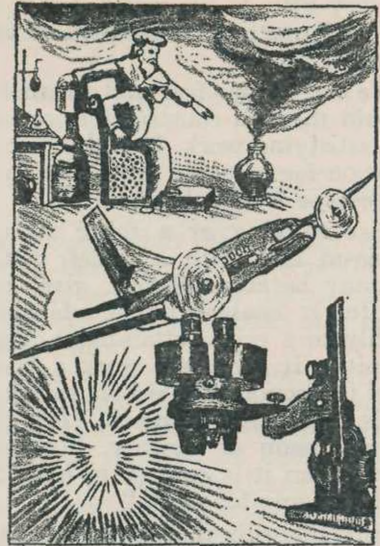
Using One's Head

The craftsman must not be thought of as one who works with his hands merely. Let us consider one who does work with his hands, and we find that his craftsmanship comes from his head.

He uses induction, which is the ability to discover rules, to reason out what makes things happen. He visualizes, seeing how a piece of material would look when moved to another place or if something were done to it. He has a memory for details, noting imperfections as well as perfections. He has muscular imagery, the ability to picture to himself the appearance of his hands as they manipulate material and tools. He has perceptual speed and flexibility, detecting quickly what is necessary and attending to it without being distracted by other things. All of these, the operative factors that direct his manual skill, are products of his brain.

Craftsmanship is sincere. The craftsman believes in doing with all his might what his hand finds to do. His prayer might be like that of the scientist in Sinclair Lewis' *Arrowsmith*: "Give me a quiet and relentless anger against all pretense and all pretentious work and all work left slack and unfinished."

Judgment, therefore, becomes a part of craftsmanship. A man must know what he is trying to do and the best way to accomplish it. He must have the courage to judge for himself between two ways of doing a job: which is the better?



Choosing a Craft

So that they may choose wisely, young people should learn earnestly about the work that is done by people in their community. If they become interested in learning about a wide variety of jobs they will be better able to choose the one that will give them greatest satisfaction. . . .

A person who finds his place, and applies himself to seek excellence in it, becomes a craftsman. His aspirations may outrun his immediate powers, and he may suffer occasional spasms of frustration, but his sense of craftsmanship gives his life meaning.

In these days many a man has to draw his own chart for learning. Young people are being diverted from training, apprenticeship, and higher technological studies by inflated wages attracting them into blind-alley occupations.

As a consequence they become unhappy, after a few years, when they find themselves with no adequate employment for their best talents. Fortunately for them, universities and schools and the adult education associations have stepped in with opportunities for study toward repairing the damage done by premature school-leaving. There are evening or correspondence courses available in every subject imaginable. . . .

Broad Education

Beyond technical training there needs to be given our young people a broad general education. . . . The man who is well and broadly informed is always ahead of the man who is just doing a job, and he is less at the mercy of fate.

The importance of this broad knowledge is too often lost sight of in the pace at which a man pursues his job. Important off-the-job interests are pushed aside with the old excuse "lack of time." Yet when we study the success stories of craftsmen we find that, somehow, they found the time to enrich their minds and their lives.

To pursue education on a broad front and beyond the necessities of a job can well make the difference between being a worker and a craftsman, between mediocrity and genius.

Society, no matter how hard it tries, cannot raise ignoramuses or lazy people to the attainment level of craftsmen. The craftsman has a self-attesting note of authority, a standing that should be looked for and recognized by employers. It is part of the employer's responsibility and part of the supervisor's job to stimulate every worker to make the best use of his abilities and to provide recognition of the worker's attainments.

Keep Trying

Even when our attempts to reach a high peak of craftsmanship seem to fail, we should not despair, but look inside ourselves to seek what further faculty we have for development. The craftsman's mature judgment is founded up-

on the total of his disappointments and burned fingers and fears as well as his successes.

Craftsmanship requires genuine ability. Don't think that by murmuring some spell over a couple of white mice they will become prancing white horses. You have to work at your craft to make your dreams come true.

Though he may dream, the craftsman is not a dreamer merely. We recall the advice given a brilliant but erratic man: get your knees under a desk where you can do a good job; or put on overalls and work at a bench; and then go home and work out your inventions and ideas in the evenings and over week-ends.

A man who is at heart a writer or artist or inventor need not wait for freedom from the necessity to work. Counting eight hours a working day he spends only 2,000 hours of the year's 8,760 hours earning his living. If the urge to be a craftsman in science, writing, mechanics, architecture, or anything else is strong enough he will find a way to make time for study, practice and achievement. . . .

A man should be able to count on happiness in his job if it is one he has chosen and to which he is giving his best in intellect and dexterity. . . . The craftsman achieves that happy state by putting something of himself into whatever he is doing, great or humble. His skill and ideals affect not only the material thing he works with but those who put the finished product to use. His work is a significant part of what Bertrand Russell calls "the stream of life flowing on from the first germ to the remote unknown future."

A BOOK FOR CHILDREN

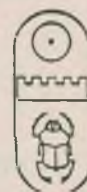
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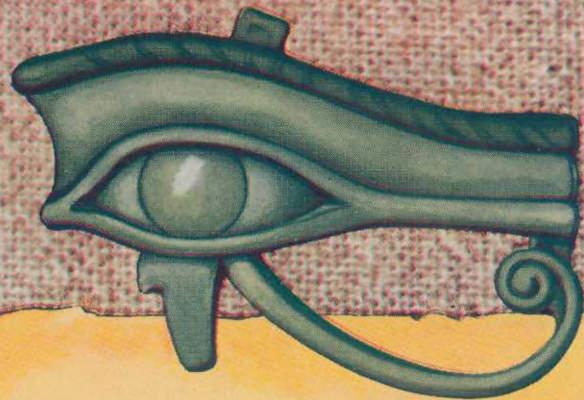
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